OR,

The Wicked Mans ſad Diſappointment,

and

The Righteous Mans ſure Recompence;

BEING A

SERMON

Preached the 17th. day of *October* 1661. at the SOLEMN FUNERALS of the Right Worſhipful

Sir Abraham Raynardſon Knight,

Late ALDERMAN *of* LONDON.

By *GEORGE SMALWOOD*, M. A. and Rector of St. *Margarets New-Fiſh-Street*, London.

Οἱ δίκαιοι ἐν τῇ βασιλείᾳ καὶ τῷ φωτὶ, καὶ τῇ δόξῃ διάγουσι μηδὲν ἕτερον ὁρῶντες, ἢ καθὼς ὁ Χριστὸς ἐν δόξῃ ἐστὶ πάντοτε ἐν δεξιᾷ τοῦ πατρός. Macar. hom. 17.

Juſtus fructum eligit, folia peccator. Ambroſ. de Paradiſo cap. 13.
Quam beata Civitas quæ plurimos juſtos habet! quomodo benedicitur tota de parte? idem de Abel & Cain. l. 2. cap. 3.

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To the Right Worshipful and truly Pious Lady, the Lady *Raynardson*, his much honored Friend, An abundant supply of all Spiritual and Heavenly consolations is unfeignedly wished.

Madam,

IT is the first time that ever I adventured my meditations to the Press, and it would have abundantly satisfied me, if these homely and unpolished Notions, when they had served the Funeral of my worthy deceased Friend, had bin buried together with him, and not seen the Light, nor after they had safely passed the Tryal of the Ear, have come again under the more strict examination, and exact scrutiny of the eye. But I chose rather to expose these plaine practical Truths to the danger of a curious censure, then not satisfie the desires of your Ladiship and those other worthy Friends and Relations of yours, to whom I am so much obliged, or be wanting in the due respects which I owe to the Memory of him that merited the tongue and pen of a far better Orator; he that in all his publick Transactions expressed so much Piety and Obedience to Gods Commands, so much Loyalty to his Lawful Soveraigne, so much Religious care to keep a spotless and undefiled Conscience, so much tender love and respect to the welfare of his Brethren and fellow Citizens, that was so zealous to preserve the City from being stained with the indelible and everlasting infamy of Sacred Royal Blood, certainly he and his actions deserved to be presented to the World by some such eloquent Tongue, and accurate Penn as that of St. Basil the great, whom Erasmus calleth the Christian Demosthenes for his rare and almost unparalleld eloquence; none but an Apelles might draw the Picture of Alexander the great, nor any carve his Statue but Lysippus, as Plutarch telleth us. It was Livies opinion that none was fit to praise Cicero but another Cicero; truly he had need be a very skilful Artist that draweth the picture of this worthy Knight in his due Lineaments and Proportions; here I have given the World but a rude draught, yet such as it is I bring to your Ladiship both for Patronage and Acceptance, not doubting but that you to whom the original was so dear, will most willingly embrace the Copy; whatsoever is wanting to it in skill and workmanship, is made up in the workmans honor and affectionate Respects towards him whom it represents, and those to whom he was related; and I hope thht as the Diamond commends the Ring, and makes it more precious, so this homely piece shall finde the better acceptation both with your self and others, for his sake that is the Subject of it, who was a precious jewel indeed. Some perhaps will accuse me of Hyperbolizing, and say I have given him too much, and some it may be will think I have erred in the defect, and

Ad laudandum Ciceronem, Cicerone opus est.

and say I have given him too little, but I have labored to steer my course in a middle and equal way between both these Rocks, and have as near as I could judg given him what was his just due and no more, & what I need not want witnesses to attest; and I could do no less, for my Text teacheth me to deal Righteously, which I had not done if through a fearful or hasty silence, I had concealed that from the world, which was so real in him, and so profitable to be communicated to others; Here I have given a true Character out of the sacred Oracles of God, both of the wicked whom he hates, and of the righteous whom he loveth: I have shewed the fatal disappointment of the one, and the certain and blessed Reward of the other, and have set forth the work of Gods Free Grace (for I desire to set the Crown upon no other head but that) in making this worthy Knight an eminent example of the latter: Now if either the Preaching or Printing of these few Meditations, or the laudable practice of him that occasioned them, hath or shall effectually stir up any to eschew the deceitful Way of wickedness, and walk in the safe and plain paths of Righteousness, to be obedient to God, Loyal to their Soveraigne, and faithful to their trust which God and man committed to them, and not to be ever swayed by the tentations either of hope or fear to adventure upon any unrighteous and unwarantable action or design, I shall bless God for such a Mercy, and esteem it an auspicious hour that brought them forth into publick view. And now neither to detain your Ladiship, nor the Reader any longer in the Porch, but to bring you into the house it self, I shall adde only this humble request, that you would not be over indulgent to pensive discontented thoughts that it hath pleased God to take so dear a Husband from you; but rather let it be your comfort and joy that God was pleased to honor you with a Husband who was so fit to be taken from you to the enjoyment of himself; consider what good God hath done by him, and now what good God hath done for him, and let these be Lenitives to asswage your grief; if God was so good as to make him righteous, and now so merciful as to make him glorious, you have greater cause of thankfulness, then sadness; if it were possible for you now to see the happiness which you have good reason to beleeve he enjoyeth in the blessed vision of God, it would turn all discontents into Hallelujahs and Songs of Thanksgiving. Reflect not then so much upon your own loss as upon his gain, and admire the wonderfull love of God, who hath taken away a mortal husband from you, one that you knew must die, and hath given himself to be your husband who is immortal and liveth for ever; he hath no reason to complaine that loseth the comfort of a Creature, and keeps sure possession of God the Creator; he can want no comfort that wants not God; what hath not he that hath God who hath all things? The Lord of his infinite goodness make up this earthly loss to your Ladiship, with abundance both of Spiritual and Temporal Blessings upon all the living branches of that dead root, but especially with a more full enjoyment of himself and his Son Jesus Christ, and the Spirit of comfort both in the communications of Grace here and the fruition of Glory hereafter. So prayeth

Quid non habet, qui habet habentem omnia.

Novemb. 15. 1661.

Madam, Your Ladyships humble Sevant in the Lord Jesus,

GEORGE SMALWOOD.

The wicked mans ſad diſappointment, and *The righteous mans ſure recompence.*

PROVERBS 11. 18.

The wicked worketh a deceitful work; but to him that ſoweth righteouſneſs, ſhall be a ſure reward.

THis Booke of the *Proverbs* is made up of Divine Aphoriſmes and ſhort Sentences, which (as one of the Ancients ſaith, upon another occaſion) are very ſhort, if you meaſure the words; but full of ſpiritual energy, and Soul-ſaving Vertue; like a little body full of ſpirits, or like juycy cluſters of Grapes filled with the nobleſt liquour, and ready to burſt forth with new wine. Here are heavenly

Μικρὰ μὲν τῷ μέτρῳ, μεγάλην δ' ἔχουσα τὴν ἰσχὺν, καὶ τὴν ὠφέλειαν. *Chryſoſt.*

Apophthegmes fit for all occasions, for all persons, for all actions. Here are comforts for the poor, counsels for the rich, instructions for the ignorant, corrections for the obstinate, wholsome precepts and precious promises, Characters both of good and bad, matter for all to work upon.

It was pen'd by *Solomon*, who himself was a Proverb for his wisedom; a man though not without great failings, to shew that the Saints have their ἀνωτροθυμίας, their fainting-fits, their imperfections and aberrations as well as others; and we must expect no absolute perfection in those that dwell in houses of clay. Yet he was one in whom much matter of great worth and excellent knowledge was shut up and contained. The Holy Ghost saith, *He spake of trees, from the Cedar-tree that is in* Lebanon, *even unto the Hyssop that springeth out of the wall; He spake also of Beasts, and of Fowls, and of creeping things, and of Fishes, and there came of all people to hear the wisedome of* Solomon. 1 *Kings* 4. 33, 34. It pleased God to use him as one of his Amanuenses or Divine Penmen of holy Writ; and so notwithstanding his failings, he is to be reckoned *inter Sanctos Dei*, among the holy Ones of God. For Saint *Peter* telleth us, *that Prophesie came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.* 2 Pet. 1. 21. so then he was one of those holy men that were θεόπνευστοι inspired of God himself, and guided by his Spirit.

And this eminently wise man like a careful Physician, hath in this Book as it were piled one upon another

another boxes of Medicines for all diſeaſes, & cordials to comfort and chear up pious ſouls in the midſt of all troubles and diſtreſſes, with ſhort inſcriptions upon each of them, that any man, without overburthening his memory, may eaſily learn a compendious and ſudden cure for every particular malady, and find a Cordial to revive and comfort his heart in any fainting fit whatſoever.

Theſe words which I have choſen for the ſubject of my diſcourſe upon this occaſion, like moſt of the reſt, have no dependance at all upon the former, but are in themſelves two abſolute divine ſentences or doctrines, as contraries one to another, as the perſons they ſpeak of, and ſo they adde luſtre each to other. For contraries placed together make one another more apparent. *Contraria juxta ſe poſita magis elucescunt.*

Now here is an Antitheſis or oppoſition between the ſtate of the wicked, and the ſtate of the righteous, ſhewing the vaſt difference between the one and the other in their reſpective concluſions or finall events, or the iſſue and reſult of both their works.

1 The wicked mans work how proſperous and happy ſoever it ſeems for the preſent, yet at laſt it proveth vain, and deceitfull; *For the wicked, &c.*

2. The righteous mans work, what ever outward evils accompany it for the preſent, yet in the end it proveth moſt bleſſed and ſucceſsful. *For to him that ſoweth, &c.*

Thus this world is like a common field, where both good and bad have ground to work upon. But

the wicked ſow ſuch bad ſeed, that it brings forth nothing but briars and brambles, it is all overgrown with thorns, and nettles cover the face thereof, as it is ſaid of the field of the ſlothful, and the Vineyard of the man void of underſtanding, *Prov.* 24.30,31. And ſo the wicked work to no good purpoſe, but loſe all the fruit they expected, and are nigh unto curſing, whoſe end is to be burned, *Heb.* 6. 8.

Carduus & ſpin's ſurgit paliurus acutis. Virgil.

For as the work is falſe which they do, (God biding them do one thing, and they doing another; he commanding them to ſow to the ſpirit, and they ſowing to the fleſh:) ſo it proveth a work of falſehood to themſelves alſo, wholly fruſtrating their expectation, for it is *a deceitfull work.*

פעלת־שקר

It is in the Original *the work of a lye*, or *a lying work.* The work of a wicked man telleth him a moſt notorious lye; for it promiſeth him good ſucceſs, and he thinks his happineſs is placed in it; he hugs and applauds himſelf in his politick enterpriſes, as the covetous man in the Poet did in his heaps of money, though all the people were ready to hiſs at him. As the Prophet ſpeaks of the oppreſſors in his time, *He ſacrificeth unto his net, and burneth incenſe unto his drag, becauſe by them his portion is fat, and his meat plenteous.* Habak. 1. 16. How many ſuch fiſhers have fiſhed in our troubled waters, and thought themſelves the wiſeſt and beſt men in the Land? Thus the wicked mans work makes a fair ſhew in the beginning, nay perhaps it hath a very hopeful progreſs for a long time; for the Tabernacles of robbers may proſper, and they that provoke God

Populus me ſibilat, ſed mihi plaudo domi. Horat.

God, may be secure, into whose hands God may bring abundantly, *Iob* 12.6. but at last it bringeth nothing but woe and misery, and so all his devices fail and vanish into nothing, they become a meer lye, and there is no truth in them.

But the righteous sowe the pure corn of righteousnes, which therefore proveth sincere also, and true to their hope: it deceiveth not their expectation, but bringeth forth the harvest of a plentifull reward, which is reaped in Heaven, though it were sown upon earth.

So then; these words contain two remarkable dispensations of divine providence.

1. *The wicked mans sad disappointment*, after all his tedious toil and labor in the works of iniquity: he works a deceitfull work.

2. *The righteous mans blessed success*, after he hath laboured in the work of the Lord, and passed through many difficulties; he loseth not his labor, he scattereth not his seed in vain: *For to him that soweth*, &c.

I shall not speak much to the first of these, viz. *The wicked mans sad disappointment*, but onely to warn you to take heed of his ways: For it is not so suitable to our present occasion, save onely to serve as a foil for the latter. He, whose Funeral hath ministred the occasion of this discourse, was one, blessed be God, whose heart was made of a better mould; therefore I shall handle the first part more briefly. *Ex meliore luto finxit præcordia*

1. And first let us consider the quality or nature of the person, *He is a wicked man.*

A wicked man is one that liveth as he was born, according to the principles of corrupt nature, without any real change of his ſtate and condition; one that yet hath never received any true life of Grace from Jeſus Chriſt the Fountain of life, but lieth ſtill in his natural unbelief and hardneſs of heart, and is altogether dead in treſpaſſes and ſins; that is,

1. He is deprived of Spiritual life, *per peccatum*, by ſin, as the means or inſtrument: ſin in the firſt *Adam* wounded him to death.

2. *Propter peccatum*, for ſin, as the meritorious or impulſive cauſe, for which God moſt juſtly depriveth him of life.

3. He is dead in ſin, that is, he is ſo devoted, addicted, and wholly given over to all ungodly, unrighteous, and ſinful ways and practices, that a dead man may as ſoon return to life, as he can be diverted and turned away from his impiety and iniquity. He lieth in ſin like a dead man in a grave, turning more and more daily to rottenneſs and putrefaction; and ſo walketh according to the courſe of this world, according to the Prince of the power of the air, the ſpirit that now worketh in the children of diſobedience, *Epheſ.* 2. 2. *making proviſion for the fleſh, to fulfil the luſts thereof*, giving neither God nor man his due, but behaving himſelf irreligiouſly and profanely towards God, unjuſtly and uncharitably towards his neighbor, unholily and impurely towards himſelf, running into all exceſs of riot. He that liveth in the conſtant practice of any, or all theſe evils, is truly

denominated

denominated a wicked man, an ungodly, unrighteous, unclean liver.

2. Consider his action; he worketh; wickedness is an operative principle, and the word רשע signifieth turbulent, seditious, unquiet, and restless, as well as wicked. For wicked men are of unquiet, troublesome spirits, like the troubled Sea that cannot rest, whose waters cast forth mire and dirt: they are without peace in themselves, therefore they seek to molest and disturb others; like fire they are still breaking out into one combustion or other. *Saint Jude* calleth wicked men raging waves of the Sea, foaming out their own shame. Now nothing is more restless then the waves of the Sea, they cannot forbear tumbling and tossing, if there be any wind stirring. He calleth them wandring Stars, Planets; not properly so called, for no Stars wander less then they do. The Planets in themselves have certain stated motions, and do keep the just points of their Compass; *The Sun knoweth his going down*, Psal. 104. *and the Moon is a faithful witness in Heaven*, keeping its constant course from one sign of the Zodiak to another; and they have the name of Planets, not from their own nature, but from the judgement of sence, because they are not carried about the whole circuit of the Heavens, but in a shorter Orb and course. But now improperly, there are other wandring Stars, which are not Stars indeed, but onely dry exhalations inflamed, which glare much, and deceive the eye with appearance of light, but soon vanish and are quenched. These *Aristotle* calleth running and

רשע *Turbulentus, seditiosus, inquietus.* Turbulent in the Commonwealth, unsettled in all things. *Leigh. Crit. Sacra.*

κύματα ἄγρια θαλάσσης, ἀστέρες πλανῆται Jud. v: 14.

Ἀστέρας διαθέουσας, Aristotle.

and gliding Stars, which are nothing else but fiery meteors glancing and shooting. Such Stars are wicked men; they have sometimes an appearance of light, as if they were true Stars, but they are but φαινόμενα, things which appear what they are not, fiery meteors; and as they are various and uncertain in their motions, sometimes moving this way, and sometimes that, so they are restless in their motions, till they are quite extinguished, and put out. For such is the nature of wicked men, that they will be working, though it be ἔργον ἄεργον, a fruitless work to no purpose. The corruption of their heart is a restless evil, still breaking out upon every occasion, making men commit sin with both hands greedily, drinking in iniquity like water, and drawing on sin with cords of vanity; as the Prophets phrase is, *Not suffering men to sleep, but causing them to devise iniquity, and work evil upon their beds, and put it in practice when the morning is light, because it is in the power of their hands to do it*, Mich. 2.1. so Prov. 4.16. it is said of wicked men, *They sleep not except they have done mischief, and their sleep is taken away, unless they cause some to fall*: nay, it is a kinde of death to them, not to do evil, *Having eyes full of adultery, and that cannot cease to sin*, 2 Pet. 2.14. the very sight of their eyes is turned as it were into adulterious glances, as *Plutarch* wittily expresseth it: this is the genius and natural disposition of wicked men; like Satan the god of the world, they are circumambulators, they are going to and fro in the earth, and walking up and down in it, compassing Sea and Land to make

Et si non aliqua nocuisses, mortuus esses: Virgil.

Οὐ κύβας ἀλλὰ πορνὰς ἐν ὄμμασιν ἔχουσιν, Plutarch.

make one proselyte, as Christ saith of the Pharisees: and it is most true of the Jesuits, those busie Factors of Antichrist, who are like Flies, buzzing in every corner, and seeking to bring in their erroneous opinions, and superstitious practices. Thus the wicked man is still working: so the Hebrew word being a participle of the present Tense, notes a continued act, without any, or not with much interruption. עשה

3 Let us examine the vanity and folly of his work; God knoweth he is doing to very little, or no purpose, as to his own good: for it is a lying or deceitful work, and that in divers respects.

1 In respect of Satan, the principal efficient cause of it, who is the father of lyes, the grand impostor that deceives the whole world, that hath his νοήματα, his sophistical reasonings, and crafty devices; his μεθοδείας, wiles, methods, and stratagems; his βάθη, depths that are unsearchable, whereby he gulls and deceiveth the poor souls of men, that like silly birds are caught in his snares, or like brute beasts, are carried captive by him at his will.

2 *The wicked worketh a deceitful work*, in respect of the fountain from whence it floweth; namely, the heart of man, which is deceitful above measure, and desperately wicked; a meer supplanter, propounding evil under the appearance of good; full of deceitful reasonings, and carnal policies. The Apostle calleth the lusts of the heart ἐπιθυμίας ἀπάτης, lusts of deceit, or deceitful lusts, by a familiar Hebraism. *Ephes.* 4.22.

3 *The work of the wicked is deceitful*, because at last it always meets with frustration and disappointment, Psal. 7.14. *Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falshood.* There was never any wicked worker yet, that did not befool and deceive himself in the conclusion; and self deceit is the worst deceit.

1 The wicked worker promiseth himself joy and comfort, but God on a sodain turneth all his joy into mourn-

ing: he feedeth him with wormwood, and giveth him waters of gall to drink. In the midst of his mirth there appeareth a hand-writing against him, which strikes him with trembling, and filleth him with horror and amazement, as it did *Belshazzar*.

2 He promiseth himself peace, safety, and security; he saith in his heart, I shall be a Lady for ever; I am, and none else besides me; I shall not sit as a widow, neither shall I know the loss of children; this was the vain confidence of Babylon, *Isa.* 47.8. And so it is of the carnal man; he trusts in his own heart, his own wisdom and policy, and makes flesh his arm, but departs from the living God, and thinks his mountain stands so strong, that it shall never be moved. But God saith, *There is no peace to the wicked*; nay, *when he saith peace and safety, then sodain destruction cometh upon him, as pain upon a woman in travail, and he shall not escape*, 1 Thes. 5.3. In an hour when he thinks not, the Lord cometh, and bringeth upon him that which he least feared, saying unto him as he did to *Babylon*, *These two things shall come to thee in a moment, in one day; the loss of children & widowhood; they shall come upon thee in their perfection*, Isa. 47.9. Wicked men, like *Saul*, whilest they think by carnal means to make their peace, plunge themselves deeper into misery: and when they are in the very height of their prosperity, they are sodainly cast down into an abyss of adversity, never to rise again, Psal. 73.19,20. *How are they brought into desolation as in a moment? they are utterly consumed with terrors. As a dream when one awaketh; so O Lord, when thou awakest, thou shalt despise their image.*

3 The wicked worker (if perhaps at any time he think upon death) dares promise himself comfort in that also, and eternal happiness after death: but he deceiveth himself, he shall find death to him the king of terrors, and shall meet with nothing after it but torment and misery, the worm that never dyeth, and the fire that is never quenched. It is said of the hypocrite, that his hope shall perish,

perish, *Whose hope shall be cut off, and whose trust shall be a spiders web*, Job 8. 13, 14. All that an hypocrite hopes for at his death, shall come to nothing: he shall find that all this while he hath been in a golden dream, that he hath been as one that is hungry, who dreams he is eating, but when he awakes his soul is empty. He shall find that all his lifetime he hath been weaving Spiders webs, which is a work of curiosity, but not fit for clothing, or any other use. Therefore as the Spider eviscerates her self, and weaveth her web out of her own bowels; and when she hath spent her pains, her work is fit for no use but to catch Flies; and when the house is cleansed, it is sodainly swept away, and perisheth: So wicked men toil and labor, and consume their very bowels for the enjoyment of these outward things; and their hope and trust is in their own duties, gifts, strength, and wealth: but when death cometh, all these are swept away from them; yea, they themselves are swept away with the besome of destruction, like so many useless cobwebs; and their hope proveth no better then a Spiders web.

Nay, which is worse then death, the sequel of death is unspeakable misery; he is loth to dye, but he cannot escape it: the first death driveth his soul, whether it will or no, out of the body, and the second death will keep his soul, whether it will or no, in the body, as Saint *Augustine* expresseth it; for his body, which hath been a companion with his soul in sin, shall be a sharer with it in torment, and so his hope perisheth for ever.

Mors prima pellit animam nolentem de corpore, mors secunda detinet animam nolentem in corpore. August.

Thus the wicked worketh a deceitful work indeed. Malicia maximam partem veneni sui bibit, wickedness drinketh up the greatest part of its own poison; and the wicked man is like the Wasp; for with his sting he offends others, but much more himself; for he leaveth behinde him, and that for ever, both his sting and his strength, and brings himself at last by his wicked works, to the ruine of body and soul to eternity.

O take heed of adventuring upon any wicked work *Use.*

whatsoever with hope of security or impunity: meddle not with that which will so grosly deceive you. You have seen in these unhappy times, what the end of wickedness hath been; how much they deluded themselves, how sodainly and sadly to themselves they were disappointed of their hopes. God miraculously turned the wheel upon them, and their mischief returned upon their own head, and their violent dealing came down upon their own pate. This hath been always Gods method; He hath left us examples of his vindicative justice upon unrighteous men, to be for our admonition. What did *Achitophels* wicked policy, who was esteemed as an oracle of God, come to at last? when he saw that his counsel was undervalued, he went home in a discontent, and hanged himself. God suffered him to be his own executioner. So *Absaloms* rebellion against holy *David*, *Hamans* malicious devices against the people of God to destroy them, and *Judas* his treason against his blessed Master the Lord Jesus Christ; the insurrection of *Corah* and his Complices against *Moses* and *Aaron*: all these met with nothing in the conclusion but violent and accursed deaths; they were disappointed of their hope, and cast themselves into the bottomless pit of remediless misery. Saint *Bernard* saith of *Judas*, he thirsted for gain, and found an halter to choak him. *Corah* and his company went down alive into the pit, the earth opening her mouth and swallowing them up. Read this History, and tremble to attempt the like, lest God make you examples to others of his severe vengeance. O take heed of presuming to do any ungodly, unjust, or unlawful action; shun it as you would do a savage wilde beast, or the sword of an enraged enemy; for in the end it will bring nothing but disappointment and destruction; and as *Moses* saith, their sin will most certainly finde them out.

Dum sitit lucrum, tendit ad laqueum. Bern.

Lege historiam ne sias historia.

Repet in authorem scelus. Sen. Trag.

Rivo antecedentem scelestum deseruit pœna pede claudo. Horat.

But I leave the dark side of the cloud, and shall change the scene, and present unto you the light side, *viz.* the Godly mans blessed success. Although the wicked mans

work

work will deceive him; yet the righteous shall not be disappointed of his hope; *For to him that soweth*, &c.

Herein let us consider, 1. The quality of the person, *To him that soweth righteousness.*

2 His blessed success, wherein these things are to be observed. 1. The futurity of it, It shall be, it is not yet. 2. The certainty of it, it shall be sure. 3. The excellent nature of it, what and how great it shall be, in the word *Reward*

First, Let us reflect a little upon the quality of the person, and therein three things are to be noted. 1. The Metaphor by which he is resembled, He is a Sower of Seed. 2. The Seed which he soweth is righteousness. 3. His perseverance and continuance in sowing this Seed; he is sowing in the present tense; that is, still sowing all his life long, he never breaks off this work till it be quite finished, and that will not be till his life be ended. Of each of these in order. זרע

1. The righteous man is a Sower of Seed, this Metaphor of sowing fitly setteth forth the practice of a true Christian; a righteous man is like one that soweth Seed in a field.

1. In respect of his preparation for it: for as before the Seed is sown, the ground must be broken and plowed up, and so made fit to receive it: So he that soweth righteousness, must first have his heart plowed and broken by contrition, godly sorrow and humiliation for sin. The Prophet *Hoseah* saith to Israel, Sowe to your selves in righteousness, reap in mercy; break up your fallow ground, *cap.* 10. 12. He that ploweth not, cannot sow. It is onely the broken and contrite heart that is fit to receive, or retain grace; our hearts must be prepared for grace, as the ground for the seed by plowing; So it was with *St. Peters* converts, *Acts* 2. 37. κατενύγησαν, they were pricked in their hearts, and said to *Peter* and to the rest of the Apostles, Men and Brethren, what shall we do? if the fallow ground of our hearts was never yet plowed by godly

godly sorrow and humiliation for our sins, it argueth that the seed of righteousnes was never yet sown there.

2. After our hearts are plowed up, then the seed of grace must be cast in by the Ministry of the Gospel, the glad tidings of salvation being declared and applied by the faithful Dispenser of Divine mysteries. The Preacher saith, *In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good*, Eccles. 11.6. This is not much unlike *S. Pauls* Counsel to *Timothy*, *Preach the word, be instant in season, and out of season*, 2 Tim. 4.2. The Ministers of Christ must be carefull to sow the seed of the word upon all occasions, and leave the success to God that giveth the increase; for as our *S*aviour saith, *the Kingdome of Heaven is likened unto a man that sowed good seed in his field*, Mat. 13.14. After plowing there must be sowing, or no crop can be expected.

ut sementem feceris, ita & metes.

3 After sowing the seed there must be rain to moisten it, and sunshine to warm it, and make it spring forth; for *humor & calor*, moisture and heat are the causes of growth: So the seed of grace that is sown in the heart, must still be watered with the tears of true godly sorrow, and with the dew of Heaven from above. *They that sow in tears, can onely look to reap to joy; he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoycing, bringing his sheaves with him*, Psal. 126. 5, 6. A dripping Spring is most likely to produce a plentiful Harvest. And then the sunshine of the *S*pirit must continually warm and quicken the seed of grace, till it spring up and come at last to maturity; *for the letter killeth, but the Spirit giveth life*, 2 Cor. 3.6.

4. When the ground is well plowed, and the seed is sowne, watered and warmed, there must be expectation and patient waiting till the time of Harvest: So when the seed of grace is sown, it must have a time to grow, and ripen by degrees; for no man cometh to the perfection of goodnes on a suddain, the *S*un climbs by little and

Nemo repente fit optimus.

little

little to his Meridian altitude: *And ſo the path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day*, Prov. 4. 18. *The earth brings forth fruit, firſt the blade, then the ear, after that the full Corn in the ear*, Mark. 4. 28. So it is in all things; *ad ſummum non niſi ex principiis*, we muſt begin at the bottome, and ſo come to the top by rounds and ſteps, as they that climb up a Ladder. Therefore when we have ſown the ſeed of grace, we muſt wait upon God till we reap the Harveſt of Glory, and be content to endure all manner of Weather, rain and ſtorms, aſwell as ſerene Halcyon dayes of peace and tranquillity; if we meet with Thunder, and Hail, and an horrible Tempeſt, we muſt not be terrified, but bear it out with courage and conſtancy. So did *Job* in the midſt of the fierceſt ſtorms, and fouleſt Weather that ever poor mortal endured; he ſaith, *all the dayes of my appointed time will I wait till my change come*, Job 14. 14. the original word that ſignifieth an appointed time, ſignifieth alſo a warfare: now *Job* was content to wait upon God, till he ſhould be pleaſed to give him his *quietus eſt*, and diſcharge him, though his life were a continual warfare, *where every battel of the Warriour is with confuſed noiſe, and Garments rolled in blood*, Iſai. 9. 5. So muſt he that ſoweth this ſeed of righteouſneſs, wait till the time of rewarding come. Behold, ſaith *St. James*, the Husbandman waiteth for the precious fruit of the Earth, and hath long patience for it, until he receive the early and latter rain: *Be ye alſo patient, eſtabliſh your hearts; for the coming of the Lord draweth nigh*, cap. 5. ver. 7. 8. The righteous have more reaſon to wait patiently then the Husbandman; for they ſhall come to a better *Harveſt* then he, to a more rich and plentiful crop, even to the enjoyment of God himſelf, who is the chiefeſt good, to ſit with Chriſt upon his Throne, and be Partakers with him of his Glory: Therefore they have good cauſe to wait with patience, for they ſhall be well payed for their waiting; every minute ſhall be abundantly remunerated; beſides they ſhall do

צבאי *Militiæ meæ.* ſo Montanus.

that

that which is good and well pleasing to God. *Lam.* 3. 26. *It is good that a man should both hope and quietly wait for the Salvation of the Lord.* Salvation will make them amends for all their pains and patience in waiting, and expectation shall be turned into fruition: Thus you see the righteous mans imployment; he is a Sower of seed, and how fitly the Metaphor suits with his practice and condition.

2 The *Seed* which he soweth is righteousnes, not legal righteousnes, which is an exact conformity to the Will and Law of God, fulfilling it κατ' ἀκριβοδίκαιον in the utmost rigour of it, in thought, word, and deed, in perfection both of nature and action; no mere man since the fall ever sowed such seed of righteousnes; it is proper only to Jesus Christ the righteous, who is both God and Man, and therefore is called *Jehovah*, our Righteousnes, and was made a propitiation for our sins: He, and none but He, was able to fulfill all Righteousnes.

2 Therefore the Righteousnes here spoken of, as the seed which must be sown, is Evangelical Righteousnes, which Christ hath purchased for all those which believe and embrace the Gospel: and this also is twofold.

1 Imputative, or the Righteousnes of justification, which is the Righteousnes of Christ himself, inherent in his Person as in the subject, but imputed to us, and made ours. We sow this Righteousnes, when we receive Christ by Faith, and are united to him, and so are made Partakers of his Merits; and by renewed acts of Faith we have it continually communicated to us, to our lives end. This is called *The Righteousnes of Faith*; Rom. 4. 13.

2 There is Evangelical Righteousnes inherent in us, which is the Righteousnes of sanctification, whereby we are regenerated and receive the Image of our Heavenly Father, being renewed in our minds, and putting on the new man, which after God is created in Righteousnes and true *Holiness*, *Ephes.* 4. 24. and thereby we bring forth the

the fruits of all good works to God, our neighbours, and our selves.

Some restrain this righteousnesse in the Text only to Almes-deeds, and liberality to the poor, taking it in *Daniels* sense in his counsel to *Nebuchadnezzar*, Dan. 4. 27. *O King, break off thy sins by righteousnes, and thine iniquities by shewing mercy to the poor.* But righteousnes here is taken more generally for all manner of good works, tis a comprehensive word containing all moral vertues in it, and so to sow righteousnes is to lead a holy and a righteous life in all godlines and honesty, to give God and man his due, to be fruitful in good works, to do justly, to love mercy, and to walk humbly with God, *Mic.* 6. 8. It is as the Prophet *Isaiah* paraphraseth upon it, to loose the bands of wickednes, to undoe the heavy burdens, and to let the oppressed go free, to break every yoke, it is *to deal our bread to the hungry, and to bring the poor that are cast out into our houses; when we see the naked, to cover him, and not to hide our selves to our own flesh*, Isai. 58. 6, 7. To live in the constant and conscionable practice of these and all other duties which God requireth in his word, and that sincerely, and with an honest heart, this is to sow righteousnes; and this righteousnes inherent, is always joined with righteousnes imputed; *justus reputatus*, he that is accounted righteous, is always *justus factus*, made righteous by inherent sanctification, and the fruits thereof; and he that is justified by faith, is always made zealous of good works; the one is the Fountain, the other the stream, the one is the foundation, the other the building; the one is the precious ointment, the other the sweet savour of that ointment; thus you see what the righteous mans seed is, *viz.* his righteousnes.

Ἐν δὲ δικαιοσύνη συλλήβδην πᾶσ' ἀρετὴ 'στί.

3. There followeth his perseverance and continuance in sowing this seed, he is still sowing it all his life long; for, as I observed before, the Participle of the Present Tense here used, notes not only *actum inchoatum*, an act begun, *sed continuatum & perfectum*, continued and

οὐ μίαν, οὐδὲ δεύτεραν, οὐδὲ τρίτην, ἀλλ' ὅλου τοῦ βίου. Chryſoſt.

brought to perfection; he doth not ſow one or two o three days, months or years, but all his days; as he goet on his courſe, he ſtill ſcattereth the ſeed of righteouſneſs it is his conſtant practice, and he perſevereth in it to th very end; he ſeeks glory, and honor, and immortality by patient continuance in well doing; he is truly ἀνὴρ τέλειος, a perfect man, becauſe he doth not his work b halves, but is careful to bring it to perfection; he begin not in the Spirit, and ends in the Fleſh, but *reſpondent extima primis*, his end is anſwerable to his beginning; he let Faith, and Patience, and Humility, and every heaven vertue, have their perfect work, and giveth not over la boring about the ſpiritual building, till he hath laid th top ſtone thereof with rejoycing, crying Grace, grac unto it, he beareth forth precious ſeed, and is always ſow ing it, till at laſt he cometh to reap the Harveſt of Eter nal Bleſſedneſs; thus you ſee the qualification of the per ſon, he is one that ſoweth, his Seed is righteouſneſs, and continueth in ſowing it to the end.

2. Let us take a view of his bleſſed ſucceſs, to him ſhall be a ſure reward; herein three things are obſervable,

1. The futurity of this mans reward in the perfection and completeneſs of it, it ſhall be, it is not yet: now he is but *in via*, in the way travelling towards his reward, he ſhall ere long be in *patriâ*, in his heavenly Country, enjoying his reward; now he hath it only *in primitiis*, in the firſt fruits and foretaſts of it, in the graces of the Spirit, which are but a few Cluſters of the Grapes of *Canaan*; hereafter he ſhall reap the full crop: now he hath his bleſſedneſs in faith and hope, hereafter he ſhall have it in viſion and fruition. *It doth not yet appear what we ſhall be, but we know that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is*, 1 John 3. 2. This is a glorious priviledge to be θεοείκελοι, like God, and to ſee God: how beautiful will their faces be, that ſhall be like him? how bleſſed will their eyes be that ſhall ſee him!

him! surely their beauty and blessedness is beyond all expression or conception, but all this is to come. It is said, *the righteous shall shine like the Sun in the Kingdom of their Father*, Mat. 13. 43. they shall shine hereafter, for the present they must be content to be darkened and clouded with corruptions, afflictions, and temptations: this is their cloudy time, the time of their Eclipse, their shinning time is to come: Now they are as it were under the Horizon in obscurity, but hereafter they shall arise like the Sun after a dark night, and shine in perfect brightness and glory.

God giveth the wicked their heaven upon earth, they have their portion in this life: he filleth their bellies with his hid treasure; but that is all the good they must expect, they have all their happiness (if it may be so called, which is but a Prologue to endless misery) in present possession, they have none in reversion for the future. It is said of them, they have their reward, that which they desired, which they preferred and chose, which they loved and liked, which they sought after, and labored for above all other things, above God, above Jesus Christ the Lord of Life and Glory, above the Holy Spirit, and his Graces and Comforts, above the Heavenly Jerusalem, the City of the Living God, and all its glorious enjoyments, they have their good things already, and they must look for no more good to come, not one moment of comfort after their departure from hence, not one glimpse of light, not so much as a drop of cold water to refresh them, not the least minute of rest, but woe and misery, and darkness, and torment for ever, this shall be the portion of their cup, and they may thank themselves, they chose the pleasures of sin for a season, they would have their heaven upon earth, they would have murmured if it had been denied them, they would not be perswaded to make a better choise, therefore they must expect nothing for the future, but to feel the worm that will gnaw their hearts to eternity.

But he dealeth otherwise with the righteous; he many times cuts them shorter of earthly comforts, and keeps them for the most part to a more scanty allowance, that hereafter they may enjoy a greater fulness; he suffers them to mourn here, that they may rejoyce hereafter; to mingle their drink with weeping, that hereafter he may wipe all tears from their eyes, and remove all sorrow and sadness from their hearts; their portion is to come, their Crown of Righteousness is laid up in store, their inheritance is reserved in the heavens, they have a blessed estate in reversion; for to him that soweth righteousness shall be a sure reward. It is not now, but it shall be hereafter, thats the futurity of it.

שכר אמת Μισθὸς ἀληθείας. Septuagint.

2. The certainty of it, it is a sure reward, according to the Hebrew Text, it is a true or faithful reward, or a reward of truth, so the *Septuagint* render it. The *Chaldee* and *Syriach* traslations read it, *veritas erit merces ejus*, truth shall be his reward, intimating to us, that as truth it self is most true, and cannot lye nor deceive, so to him the reward shall be most certain. It is no fancy nor delusion, but a certain truth. *Laban* could not finde his images among *Jacobs* stuff, for *Jacob* was a righteous man, and as St. *Ambrose* observes well, there was not with him the image, but the Truth it self, not a deceitful likeness, but solid substance of blessedness; so it is with the righteous man, his reward is not the image of blessedness, but blessedness in truth, a solid certain true reward. The reward of the righteous is accompanied with a fivefold certainty.

Non erat apud eum imago, sed veritas. Ambrose.

1. It hath *certitudinem beneplaciti* the certainty of Gods good will and pleasure; of his mere mercy and free grace he hath purposed and decreed from eternity to reward the righteous; he hath willed it and resolved upon it. Our Saviour saith to His Disciples, *Fear not little Flock, for it is your Fathers good pleasure to give you a Kingdom* Luke 12.32. Now what is Gods will and pleasure, must be performed, for he never willeth in vain; the pleasure of his will shall most

most certainly be fulfilled, and all his counsel shall stand.

2 It hath *certitudinem precij*, the certainty of Christs purchase; he hath purchased a reward for the righteous, and that at a dear rate, with the expence of his own life and blood: it is called the redemption of the purchased possession, *Ephes.* 1.14. Now Christ will not lose that which he hath purchased with the price of his precious blood. Having by his own blood entred in once into the holy place, and obtained eternal redemption for us, he will not suffer us to be defeated of our inheritance: but as he entred into Heaven for us, as our forerunner, so he sits in Heaven as our Head, keeping possession for us his Members, till we shall ascend thither after him.

3 It hath *certitudinem promissi*, the certainty of Gods promise: God hath promised to reward the righteous, *Jam.* 2.5. *Hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom which he hath promised to them that love him?* Christ saith, *The righteous shall go into life eternal*, Matth. 25.46. Now all Gods promises are Yea and Amen in Christ, that is, doubly certain: what he hath promised, he will undoubtedly perform.

4 It hath *certitudinem juramenti*, the certainty of an Oath, which for confirmation is πέρας ἀντιλογίας, an end of all strife. Heb. 6.16. *God hath sworn by himself, because he could swear by no greater*, that he will reward the righteous, vers. 17 18. *God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an Oath, that by two immutable things, in which it was impossible for God to lye, we might have strong consolation, who are fled for refuge to lay hold upon the hope set before us*: That is, the reward hoped for, which is most certain, and cannot deceive, because God hath sworn to bestow it, and he will not, he cannot break his Oath. God hath sworn, and shall it not come to pass? We may better say that the Covenant of the day and night shall be broken. *Therefore the righteous mans hope of reward is an anchor of the soul both sure and stedfast, and*

which

which entreth into that within the vail, verſ. 19. The word is doubled, *Sure* and *ſtedfaſt*, to ſhew the certainty of it: It is ſuch a ſure Anchor, that it will hold faſt the ſoul in the midſt of the greateſt ſtorms, which makes the Pſalmiſt conclude peremptorily; A man ſhall ſay, that is, every man, if he be endued with right reaſon, That, *Verily there is a reward for the righteous, verily he is a God that judgeth in the earth*, Pſal. 58.11.

5 The reward of the righteous hath *certitudinem Sigilli*, the certainty of Gods Seal; he hath ſet his own mark upon them for his Sheep, to whom he will give eternal life; he hath ſet his own Seal upon them to diſtinguiſh them from all others. The Apoſtle ſaith, *In whom after that ye believed, ye were ſealed with that holy Spirit of promiſe, which is the earneſt of our inheritance*, Epheſ. 1.13,14. Now they whom God hath ſealed with his own Privy Seal, cannot miſs of the promiſed reward. *For the foundation of God ſtandeth ſure, having this Seal, The Lord knoweth them that are his*, 2 Tim. 2.19. God will know them, and own them for his, therefore they muſt needs be ſaved.

Thus the reward of the righteous is moſt ſure; for God hath willed it, Chriſt hath purchaſed it; God hath promiſed and ſworn to beſtow it, and he hath given them the Seal of his Spirit to aſſure them of it; therefore it cannot fail nor deceive them: as there is truth in their righteouſneſs, ſo there is infallible truth and certainty in the reward of it. *To him that ſoweth righteouſneſs ſhall be a ſure reward.*

3 Laſtly, let us a little conſider the excellent nature of this reward, what, and how great it ſhall be. It is no common or trivial thing, no fruit and effect of Gods general love and bounty to mankinde, but an eſpecial choice token of his peculiar love and favor which he ſheweth to his *Jedidiahs*, his beloved darlings, his ſpecial Favorites, whom he hath ſet apart for himſelf, to ſee his face, and enjoy his glory. It is that which is moſt tranſcendently

bleſſed,

bleſſed, neither eye hath ſeen it, nor ear heard it, nei-
ther hath it entred into the heart of man to conceive it.
I will give you ſome few glimmerings of it, as they ſhine
forth in the word.

1 This reward is life without death: for righteouſ-
neſs tendeth to life, as it is in ver. 19. of this chap. This
life is not ſubject to the ſtroke of death, but is immortal
and cannot decay. Our Savious ſaith, *This is the bread
which cometh down from Heavem, that a man may eat there-
of and not die. I am the living bread which came down from
Heaven, if any man eat of this bread he ſhall live for ever.*
As the courſe of Rivers is to return to the Sea, from
whence they have their original; ſo righteouſneſs, co-
ming from Chriſt the Ocean of life, tendeth thither again:
and Chriſt ſaith to ſuch, *Becauſe I live, ye ſhall live alſo,*
John 14.19.

2 It is light without darkneſs, a Sun that ſhall never
ſet, and there are no Clouds to overſhadow it; a perpe-
tual ſolſtice of glory, a day that knoweth no evening, a
uniform conſtant light. Hell is the Region of darkneſs,
but Heaven is the Region of light, yea, *φῶς θαυμαςὸν*,
a marvellous light, where we ſhall ſee ſuch wonders, as
we never ſaw or thought of before. It is ſaid of the Hea-
venly *Jeruſalem*, *The City had no need of the Sun, neither
of the Moon to ſhine in it: For the glory of God did lighten
it, and the Lamb is the light thereof. And the Nations of
them which are ſaved ſhall walk in the light of it,* Revel.
21.23,24.

3 It is joy without the leaſt mixture of ſorrow: there
is no mourning, no ſorrow, no complaining in thoſe
ſtreets where the righteous ſhall dwell, but joy unſpeak-
able and full of glory. *David* ſaith, *In thy preſence is ful-
neſs of joy, at thy right hand are pleaſures for evermore,*
Pſal. 16.11. Saint *John* ſaith of the holy City, the new
Jeruſalem, and the Inhabitants thereof, *God ſhall wipe
away all tears from their eyes, and there ſhall be no more
death, neither ſorrow, nor crying, neither ſhall there be any*
more

more pain; for the former things are passed away, Revel. 21.4. then that comfortable promise shall be certainly fulfilled, *Isa.* 51.11. *The redeemed of the Lord shall return, and come with singing unto Sion, and everlasting joy shall be upon their head: they shall obtain gladness and joy, and sorrow and mourning shall flee away.*

4 It is peace and tranquillity without the least trouble or disquiet; a perpetual calm, εὐδίᾳ λιμὴν, a quiet Harbour, without fear of winds, storms, or Pirats. The Prophet saith of the righteous, *He shall enter in peace; they shall rest in their beds, each one walking in his uprightness*, Isa. 57.2. What sweet repose shall the righteous man finde in *Abrahams bosome*! he shall have perfect peace with the God of peace, and Christ the Prince of peace, and he shall dwell in a peaceable habitation, where there are onely friends and no enemies.

אשרי *Beatitudines! Cumulus omnium bonorum aggregatione perfectus.*

5 Lastly, The reward of the righteous is in one word *Blessedness*, Psal. 119.1. *Blessed are the undefiled in the way, that walk in the Law of the Lord.* The word is *Blessednesses*, a plurality of blessings, an heap of all good things gathered together in perfection, where no evil shall be present, no good shall be wanting; for there shall be God the chiefest good, nay, παν ἀγαθὸν, all the good that can be named, and all this shall dure to eternity; *For the gift of God is eternal life through Jesus Christ our Lord*, Rom. 6.23. This is a blessed reward indeed. I might be very large in the application of these truths, but then I should transgress the usual bounds of a Funeral Sermon; therefore I shall speak but a few admonitions, and so come from the Text to the occasion.

Use. If the righteous shall have a sure reward, and that full of so much excellency, what fools are they that will not sow the seed of righteousness, that they may reap such a reward as this? who that is wise, would make *Glaucus* his change, *viz.* Gold for Brass? Truly I cannot enough admire at the folly of Worldlings, that choose to enjoy the pleasures of sin for a season, and have no eye at this

χρύσεια ἀντὶ χαλκείων.

recom-

recompence of reward, *prona in terram animalia*, that look always down to the earth, and raise not their thoughts, nor lift up their eyes to those Mansions of glory in Heaven, where the righteous shall be rewarded; that labour so much for the meat that perisheth, and will take no pains for that which endureth to everlasting life: that prefer dross before gold, and gold before grace and glory. Doubtless, had they an eye of faith to see the excellency of this reward, they would choose to sowe the seed of righteousnes, although they sowed it in tears, because they shall be sure to reap in joy.

Therefore let me beseech and exhort you by the Lord Jesus Christ, to walk not as fools, but as wise: to make the best choice, to choose eternal blessednes before temporal abundance. Choose the righteous mans reward, rather then the Worldlings portion? Let it not be said of you, that ye have your portion in this life, that ye have your reward; but choose God for your portion and inheritance, and the enjoyment of God in the life to come. And to that end, if you desire comfort in death, when all earthly comforts will fail you, and the breasts of the Creatures which you delight to suck, will be quite dried up: be careful to sow this blessed seed of righteousnes both to God and man; take the Apostles counsel, 2 Tim. 2.22. *Follow righteousnes, faith, charity, peace, with them that call on the Lord out of a pure heart.* The word is, *Διωκε*, pursue it, hunt after it, as the hunter doth after his prey, not resting satisfied till you have obtained it. This will be a comfortable Cordial, a sovereign Antidote against the fear of death, when all the wealth and greatnes in the world will stand you in no stead. For as the wise man saith, *Riches profit not in the day of wrath: but righteousnes delivereth from death*, Prov. 11.4. It will deliver you from the evil of death temporal, and from the power of death eternal. That which is a terror to others, shall be a rejoyting to you; and when death approacheth, you shall be able to lift your heads with comfort, as

knowing that your redemption draweth nigh; You shall be able to say with good *Hezekiah*, *Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight*, Isa. 38. 3. You shall be able to worship God, and say with holy *Jacob*, *Lord, I have waited for thy salvation*; You shall breath out your souls with Saint *Stephens* Prayer, *Lord Jesus receive my spirit*; You shall have life, and light, and joy, and peace, and blessedness, and what not that is good to have. As God hath given you grace to make you righteous, so he will give you glory to make you blessed? As you have sown the righteousness here, so you shall be sure to reap the reward of righteousness hereafter. *For to him that soweth, &c.* Amen. And so I leave the Text.

And now let me crave your patience a little longer, to speak a few words of the occasion of our present meeting; though it is not my custome to make large Panegyricks, or commendatory Orations at the Funerals of the dead, because I know the comfort of a sincere Christian is, *That his praise is not of men, but of God.*

Yet for example and encouragement to others, I cannot but speak something of this worthy and Heroick Citizen, Sir *Abraham Reynardson* Knight, late Alderman, and sometime Lord Mayor of this honorable City of *London*, upon whom my Text is a fit Commentary, and I am perswaded may be truly applied to his practice: For as far as I was able to judge by the course of his conversation, for those many years acquaintance which I had with him, and the experience I had of him, I think I may truly say of him, he was one that sowed righteousness.

For as to his life and conversation, he always appeared to me, and I think to all others that knew him, to be very innocent and inoffensive; a man of a very strict life, walking as it was said of *Zachary* and *Elizabeth*, in all the

the Ordinances and Commandments of God, though not ἀναμάρτητος without sin, for who walk so; yet ἄμεμπτος without blame: No man, as ever I heard, could justly charge any thing upon him.

1. As for his piety to God, he was a man Orthodox and sound in the Faith, not tainted with any Heretical opinion, or drawn away from the truth established amongst us, as too many have been in this time of Apostacy: He was a diligent and constant attender upon the publick Ordinances upon the Lords dayes, a carefull observer of holy Duties in his Family, and as I have been informed, his closet was conscious to his secret devotions: He was a man of few word, and affected not, as many do, εὐ προσωπῆσαι ἐν σαρκὶ, to make a fair shew in the flesh, and to say with *Jehu*, come see my zeal for the Lord of hosts: but I am perswaded by all probabilities, he was constant in putting up his suits and supplications at the Throne of grace in secret, remembring our Saviours counsel, Matth. 6. 6. *Thou, when thou prayest, enter into thy Closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly*: this I have reason to think was his practice.

2. For his relations; he was a loving Husband, and a careful Father, one that not onely made good provision for their outward estate by his industry in his Calling, and Gods blessing upon it, but was also carefull of the welfare of their souls; witness the good admonitions and counsels to his Children upon his Death-bed, which I hope will make such an impression upon their Spirits, as shall not easily be forgotten, *viz.* to be constant in calling upon the Name of God, and to serve him faithfully; to be dutifull and obedient to their Mother, and to live in love and unity one with another. The Lord grant them grace to remember and practice these things, and follow their deceased Fathers advise, as the *Rechabites* did the counsel of their father *Jonadab*, that the blessing of God may rest upon them

3. For his dealing with men, he was very carefull to sowe this seed of righteousnes, he was very exact and just in all his dealings, oppressing no man, defraudiug no man, as I hope all that he dealt with can bear witnes. I never heard the least blemish cast upon him in this re, spect: and this is no mean commendation. We finde nothing more pressed in Scripture then righteous dealing with men, and nothing more condemned then the contrary. God saith, *He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God*, Mich. 6.8. The wise man telleth us, *That a false ballance is abomination to the Lord: but a just weight is his delight*, Prov. 11.1. This is the voice of God throughout the Scriptures, he had rather no sacrifices should be offered upon his altar, then that they should be the fruits of wrong and violence: he professeth plainly, *I the Lord love judgement, I hate robbery for burnt-offering*, Isa. 61.8.

Indeed it is no true piety that is separated from justice and honesty, nor real honesty if it be divided from true piety: he that seemeth to be zealous in the duties of Religion, and yet makes no conscience of his dealings with men, is but a glorious hypocrite: and he that dealeth justly with men, and hath no due care of the duties of piety to God, is but an honest Infidel; both joyned together make a sincere Christian; and such a one I am perswaded was this worthy Knight.

4. For his mercy and liberality to the poor, he did not blow a Trumpet before his alms-deeds, neither shall I; onely thus much I can say, his hands were opened to the necessities of the poor, and those of the place where he lived are sensible that they have lost a good Benefactor. The stream of his bounty did run chiefly in one Channel, *viz.* in taking poor children, and placing them in such Callings, wherein they might get their own bread, and provide things honest in the sight of men. This was a very good work, an odour of a sweet smell, yet this was

not

not all, the beams of his charity did shine upon other objects while he lived, and as the *Sun* after his setting casts some light above the Horizon; so now his Sun is set, some beames of his charity will appear to the comfort of the poor in the several Hospitals of this City, and some other places.

5. But then the greatest and most eminent Tryall and Testimony of his Righteousnes and Integrity was in that fatal year 1648. when the Blood of His Sacred Majesty was shed by cruel and wicked hands, then it pleased God to call him to be Lord Mayor of *London*; in which office coming to him in such a stormy time, he was stedfast and unmoveable from his Integrity, he shewed himself a good Christian, a wise Magistrate, a loyal Subject, and a loving Citizen.

Indeed *Magistratus indicat virum*, Magistracy is a touchstone which will discover a man whether he be gold or dross: he that carrieth himself as he ought in Offices of eminency, giveth a great testimony of his wisdom and virtue: There are two things that commend a Magistrate, Honesty and Courage, both these were eminent in him. There were three very memoriable passages to be observed in this worthy Knight, in managing his publick affairs.

1. In reference to the good of the City, whereof he was chief Magistrate when a Treaty was concluded upon, between His late Majesty of Blessed Memory, and the Parliament then sitting, and in order thereunto, an ingagement was subscribed by most of the Common Council, and principal Members of the City, for the carrying on of that Treaty. Afterwards the Treaty proving ineffectual, and the Parliament being dissolved by the unjust violence of the Army and their Abetters, a strict inquiry was made after the names of those that subscribed the personal Treaty: But the Book wherein the names of the Subscribers on both parts, for and against the Treaty were written, containing about two Reams

Reams of Paper, being privately brought to this worthy Knight then Lord Mayor, he tendering the good and welfare of all his Brethren and fellow citizens, not knowing what might be the ill consequence of it, if such a Record should be found extant, took it and burnt it to ashes privately in his Chamber, that nothing might remain to the prejudice of any; how many perhaps here present were deeply ingaged to him for the safety of their estates, if not of their lives, by that one action? certainly it was a work full of wisdom, charity, and brotherly kindness; a most excellent concatenation of Christian Graces.

2. When some tumultuous and busie Commoners had contrived a traiterous and wicked Petition to bring His Sacred Majesty and others to a Tryal, and were vehemently urgent to have it read and voted in the Common-council, that so it might be presented to the then new moulded Parliament, as the desire of the whole City: This Heroick and Noble Knight stoutly opposed the promoting thereof, and would suffer it neither to be read nor voted, notwithstanding the rage and violence of the adverse party, who neither reverencing the Authority of his venerable office, nor regarding the gravity of his person, loaded him with reproach and contempt within, telling him they would have it voted whether he would or no before their rising; and some of them stirred up a tumultuous Rabble against him without: Notwithstanding all this unworthy dealing with him, he continued like an unmoveable Rock, persisting in his resolution, and endured those insolencies from eight of the clock in the morning until after eight at night, accompanied only with two of his bretheren, and would not yield a jot to their unreasonable desires, notwithstanding all their clamorous importunities. And at last when no reason would prevaile with them, not able longer to endure their uncivil behaviour towards him, and chiefly that he might to the utmost of his power keep the City and Citizens from being stained with the guilt of that Sacred Innocent Blood, he resolutely

resolutely took up the Sword, and departed the Court to his great hazzard. All these proceedings he caused to be registred in the book of Records belonging to the City for an evident testimony to after times, of his own and the Cities Integrity and Innocency as to that ungodly and execrable Fact of taking away the Kings Life, which he heartily abhorred: for all which noble and gallant resolutions and performances, he had since publick thanks given him by a declaration from the City.

Thus this worthy Knight might well be called the Sword and Buckler of *London*, as *Camillus* and *Fabius* were among the *Romans*, for he defended them from that which is worse then any outward evil, *viz.* from blood guiltiness, and that in the highest degree, even from the guilt of parracide, and shedding the blood of him that was *Pater Patriæ*, the Father of their Country. This was a great mercy to the City on Gods part, and an eminent favour on his part that did it, and the whole City have cause to be thankfull to God and him for it. When the rest of the children of *Israel* understood that their brethren the children of *Reuben*, the children of *Gad*, and the Children of *Manasseh* had not turned from following the Lord, by building an Altar for Burnt-Offerings besides the Altar of the Lord their God, which was before his Tabernacle, but only had built a pattern of the Lords Altar, to be a witness between them and their brethren, that they and their posterity belonged to the Congregation of Israel, and had a part in the Lord and his Service, as well as the other Tribes; when they understood the Truth of this, it is said, the thing pleased them, and they blessed God, and said, *This day we perceive that the Lord is among us, because ye have not committed this trespass against the Lord: now ye have delivered the children of Israel out of the hand of the Lord*, Joshua 22. 31. They rejoyced that God had kept their bretheren from polluting themselves with that crying sin of Idolatry, and turning from the Lord and his Altar, and took it as a token of Gods presence

sence among them, and as a merciful deliverance of the whole Nation, from the avenging hand of God and his fierce wrath, which the guilt of that sin would have brought upon them: Truly we in this City have great cause to be well pleased, and to bless God as well as they, for keeping us from being guilty of His Majesties Blood; we have reason to interpret this happy providence as they did, to be a pledge and token that God would not forsake us, but continue his gracious presence among us, as blessed be his name he is pleased to do, as we see at this day, and I hope through mercy shall still see, as also to be a merciful deliverance of this City from the fearful wrath and severe vengeance of the most righteous God, which the guilt of that Sacred Blood, besides its other crying abominations would have brought upon it; we have reason to magnifie God for that gracious deliverance, and for raising up this worthy Knight to be so happily instrumental therein: had it been some faint hearted *Ephraimite*, or covetous *Demas*, he would have turned back in the day of battail, and for want of Christian courage, would have betraied this City into the hands of her enemies, and consequently have exposed her to the wrath of God; but this noble *Heroe* stood stoutly in defiance of all opposition, was couragious and faithful to his trust, and would not betray it for fear of men, or love of this present world.

3. When the then usurping Parliament had made an Act to abolish the Kingly Office and House of Lords, and sent it to this worthy Person then Lord Mayor to be proclaimed at the usual places of the City, he judging it altogether inconsistent with, nay positively, contrary to the several oaths which he had taken, & considering of what dangerous consequence it might be to the City and Citizens, he delayed to do it for eight days, and afterward being summoned to come in person before the Parliament, to give a reason of his refusal, he appearing, told them plainly, that his conscience being forecharged with divers

vers oaths, would not permit him to do what they required. Though he was before so great an Assembly, surrounded with his enemies, and his person, estate, liberty and life were all in their power, and lay at their mercy, which was no better then cruelty, yet he did not shrink back for fear, but gave them a flat denial to their very faces; whereupon he was voted out of his Office, fined Two thousand pound, and committed Prisoner to the Tower of *London*, where he remained for a time, and was afterwards released: but not paying his fine, the Committee for advance of monies, ordered his goods, housholds stuff, and wearing apparel to be sequestred and sold by a candle, which was done accordingly, and so his whole fine was extorted from him in Money, Bonds, and Goods, by the power of that Committee.

Thus the unspotted Integrity and Christian fortitude of this then Honorable Lord Mayor did shine forth most gloriously in the midst his persecutions and afflictions, like the Stars in a clear cold frosty night, to the honor of God and the Example of others; he suffered for His Majesty, he suffered for the Nobility, he suffered for the City and his fellow Citizens, and in all these, which is his greatest happiness, and the greatest shame to his enemies, he suffered persecution for Righteousness, and to keep a good conscience, and such our Saviour pronounceth blessed, and saith, *That great is their Reward in Heaven, Mat.* 5. 12. In expectation of this reward he would rather hazzard his Estate, Liberty Life, and all that was dear and precious to him, then defile his conscience and break his Oath, which was lawfull for the matter, and lawfully imposed for the Authority.

O if men had been so conscionable in those days in keeping the lawful Oathes which they had taken, our land had not been so stained with the blood of her own children, neither had we seen and felt those Miseries and Calamities under which this City and Nation groaned for so many years together. The Lord of his infinite mer-

cy give repentance and pardon for all the perjury of these perillous times.

Our Christian Worthy would have no share in it, nothing to burthen his conscience nor disturb his peace; he was firm and inflexible in his Resolution, and as St. *Jerome* saith of *Joseph*, he was not changed from his Uprightness and Integrity, *nec squalore carceris, nec tumore Ægyptiæ potestatis*, neither by the unsavourines of a Prison, nor by the Pride and Swelling of that Egyptian power then in being: he was a man so carefull to sow Righteousness, that he was well content with the fruits of Gods Blessing upon his endeavors in his lawful calling, and never sought to add one penny to his estate, or inrich himself by the spoils and ruines of others, like Harpies and Crows that love to feed upon dead carkeises, and to eat the fruits of other mens labours. And which was none of the meanest of Gods mercies to him, the Lord was pleased to keep him from having any hand in beginning or promoting our late unnatural troubles and commotions: he was a man of very peaceable and quiet Spirit, which in the sight of God is of great price, he was none of the Sons of *Mars*, none of those people that delight in War, but he heartily wished and prayed for the welfare of our *Sion*, and the peace of our *Jerusalem*: this was one special favour of God to him, to keep him from having fellowship with the unfruitful works of darkness, according to that Song of *Hannah*, *He will keep the feet of his Saints, and the wicked shall be silent in darkness, for by strength shall no man prevaile*, 1 *Sam.* 2 9. But his fidelity and love of peace, were very costly to him (though indeed such a purchase as the reward of Righteousness, cannot be bought at too dear a rate) for his being Lord Mayor that year, was prejudicious to his Estate at least to the value of Twenty thousand pound, besides his Fine, as he hath affirmed under his own hand, and I dare believe it, coming from the mouth or pen of a person of such Worth and Integrity as he was.

And

And for all these sufferings he hath had no recompence upon earth, but we may very fitly apply that of the Preacher to his condition, *Eccles. 9. 14, 15. There was a little City, and few men within it; and there came a great King against it, and besieged it, and built great bulworks against it: now there was found in it a poor wise man, and he by his wisdom delivered the City, yet no man remembred that same poor man,* This is very suitable to our present purpose, except in some circumstances: I confess there is some difference in this place from that, and in this person from that, for this City is great, and there are many men in it, and this person was rich and not poor, but the work and recompence of both, run Parrallel, for this wise and righteousness man delivered the City by his wisdom and righteousness, yet no man remembred this same wise and righteous man. It is pity such honorable worthy Christian actions as these should not be proportionably regarded and rewarded upon earth. But this is the comfort of the righteouss man, and it is unspeakable, that his reward is with God in Heaven, yea God himself is his exceeding great reward.

This worthy Knight sowed Righteousness, and I hope that throngh the infinite mercies of God, and invaluable merits of the Lord Jesus Christ, upon whom alone he relied for Justification and Salvation, that he hath recieved this sure reward, which shall never be taken from him: the Lord give us grace so to follow the steps of his Integrity and Stedfastness in believing and well doing, that we may have a sure reward with the Generation of the Righteous in Gods Heavenly Kingdom, *Amen.*

FINIS.